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on this particular ceremony, but on serpent-worship in general. The rites connected with this form of worship have always been secret, — secret even in the tribe where it is found. And while the worship of the serpent has been associated with some of the highest conceptions of the barbarous and semi-civilized minds, — with, for example, the principles of reproduction and of the immortality of the soul among the Hindoos, and with the idea of divine wisdom among the Egyptians, — and while it has been so widely distributed, in one form or another, that there is hardly a nation or tribe which does not carry traces of it in its history, but little is known about its details or origin. The performance takes place every second year at the village I have named, and is ostensibly, as I have before said, for the sole purpose of procuring rain. I have been assured by several of the old men in Moki that this dance has never failed to do this; and, in fact in the present instance, it was preceded by several months of the driest weather known in that country for years, and was succeeded, on the very day of the dance, by such copious and prolonged showers, that many of the Mokis lost their crops by washouts.

KOSMOS MENDELIEFF.

THE ARTICLE 'PSYCHOLOGY' IN THE 'ENCYCLOPAEDIA BRITANNICA.'

IN the eighth edition of the 'Britannica' the article on metaphysics covered seventy-four pages, and there was no article on psychology at all; in the ninth edition the article on psychology covers forty-nine pages, and that on metaphysics is reduced to twenty-three pages. This change in the apportionment of space to these two topics is a reflection of the change of base which has occurred in the study of the philosophical sciences within the last few decades. Psychology has become, or at least has plainly declared that it intends to become, strictly scientific; and metaphysics has withdrawn to a field of its own.

In an encyclopaedia article on such a topic the author has a bewildering choice of possible modes of treatment. The average reader, referring to an article on psychology, will perhaps expect a general statement of the results obtained in the different departments of psychological research, treated from a broad modern point of view, and perhaps some account of the history of past doctrines, and explanations of the similar topics. Such a reader will be disappointed in Mr. Ward's article on psychology. The article is a very puzzling one for a reviewer. To find fault with it, is simply to say that it is not the kind of an

article which he himself would have wished for or have written, and, on the other hand, shows a neglect for the very learned and bright treatment which the subject receives at the author's hands. On the other hand, he cannot refrain from expressing the very unsatisfactory impression which the reading of Mr. Ward's work leaves upon him. In analyzing this disappointment, one would lay the blame either on the fact that the reader's expectation was wrongly founded, or that Mr. Ward had chosen to write an article which did not have practical utility as its chief aim, or more probable, perhaps, than either of the above two, that the present condition of psychology is reflected in this unsatisfactory, rather scattered treatment. Perhaps, after all, this is the real appearance of a cross-section of the science at the present moment.

Beginning with the argument that the peculiarity of psychology rests, not in its subject-matter, but in its point of view, he proceeds to develop a theory of presentations which is fundamental to his whole treatment. Then, under seven or eight headings, he treats such subjects as perception, imagination, association, feeling, self-consciousness. But under each section the reader finds himself at once *in medias res*. No general outline of the topic is given, or of its connection with other subjects. The author is evidently perfectly at home in the literature of the topics; but only here and there, by way of illustration, are the results of recent experiments in this field brought in. The section on feeling is recommended as especially well treated.

He then develops the theory "that there is pleasure in proportion as a maximum of attention is effectively exercised, and pain in proportion as such effective attention is frustrated by distractions, shocks, or incomplete and faulty adaptations, or fails of exercise, owing to the narrowness of the field of consciousness, and the slowness and smallness of its changes."

In a general review of this volume of the encyclopaedia a writer referred to the article as the most abstruse article in the volume. This abstruseness seems to come from the fact that the author has given a series of minute dissections, but neglected to give the relation of the different parts which were under the knife. He has used the microscope without describing the naked-eye appearances.

THE replacement of a diseased eye by the healthy eye of an animal has now been done five times, with one success, says the *Medical record*. In the four cases the cornea sloughed; in two however, firm vascular adhesions took place.